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JUL 13 1928

# MOUNTAIN LIFE and WORK

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Volume I

JULY, 1925.

Number II

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## Conference Number Southern Mountain Workers Knoxville, Tennessee

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Published Quarterly by Berea College. Berea, Ky., in the interest of fellowship and mutual understanding between the Appalachian Mountains and the rest of the Nation.

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The poem below was written by a mountain woman whose main education has come through the rearing of a large family of children.

*When death has come and I have laid  
    Aside this form of clay,  
Take not my form into the church,  
    Make there no great display  
Of funeral rite, form, and flowers,  
    To harrow hearts that's sad;  
For if I've lived a faithful life,  
    My soul will then be glad.*

*If you would like to sing a song  
    Of comfort, hope, and love,  
For those dear ones who sorrow here,  
    To guide their thoughts above,  
Let it be one my mother sang  
    To me long years ago,  
So full of pathos, love, and trust,  
    'Twill comfort them, I know.*

*If there's a prayer within some heart,  
    That's humble, true, and clean,  
Let it be offered for my friends,  
    I will not need it then.  
No costly wreaths lay on my grave,  
    To wither there and die;  
If I have lived the life I should,  
    I'll garlands wear on high.*

*Place not a towering monument  
    To mark my resting place;  
If I have sown kind words and deeds,  
    Ere I have run my race,  
My name will not forgotten be  
    By those I've left behind—  
The monuments I've raised in life,  
    Will live in heart and mind.*

*So lay my lifeless clay away,  
    Omitting pomp and show,  
And as you pass unto the grave,  
    With measured step and slow,  
I hope that in some trusting heart  
    My name will treasured be,  
Because of some kind word I spoke,  
    Directing, Lord, to thee.*

# SOUTHERN Mountain Life A N D Work

Vol I.

JULY 1925

No. II.

Marshall E. Vaughn, Editor  
Dr. Wm. J. Hutchins, Counsellor

## CONTRIBUTING EDITORS

Dr. Warren H. Wilson . . . . . New York City  
Mrs. John C. Campbell . . West Medford, Mass.  
Dr. Edmund de S. Brunner . . . . . New York  
Miss Helen H. Dingman . . . . . Berea, Ky.  
Hon. W. O. Saunders . . . . Elizabeth City, N. C.  
Dr. John P. McConnell . . . . East Radford, Va.  
Dr. E. C. Branson . . . . . Chapel Hill, N. C.  
Dr. John J. Tigert . . . . . Washington, D. C.  
U. S. Commissioner of Education

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## MOUNTAIN LIFE AND WORK—A QUARTERLY

It is probably our fault that it was not made clear in the last number of *Mountain Life and Work* that this publication is to be issued quarterly for the time being. It costs money to publish a magazine and it can be secured only by substantial backing of one kind or another. It takes a large circulation and rather heavy advertising to support most of the magazines with which we have an acquaintance. Our advertising will be quite largely limited to educational institutions, therefore the co-operation of institutions within the mountains and a good subscription list will be necessary to keep this an independent journal. *Mountain Life and Work* has the backing of Berea College, but in view of her limited funds and the heavy demands that are made upon these funds from every quarter of the mountains it is hardly

equitable to demand this institution to cover the cost of a general magazine. A little aid in subscriptions and advertising from those who want to see mountain life in its many aspects properly placed before the world, will accomplish the task. We ask for co-operation in the promotion of an enterprise that is strictly worthy. January, April, July and October are the dates of publication and the readers of *Mountain Life and Work* may look forward to these months with an assurance of learning something worthwhile about the Southern Mountains.

## THE COMING OF THE FORD

It is a far cry from the jogging nimble footed mule on a lonely mountain road to a honking, adventurous *Ford* speeding along a beautiful enchanting gorge. But this is a realization that many old people now living never expected to witness in their generation. The main highways of travel are now traversing the mountains. These highways are not only bringing the *Ford*, but high powered cars of all styles and makes. But we are not speaking of the main highways and high powered cars, we are speaking of the irrepressible *Ford*. The great majority of the mountaineers, especially in Kentucky, Virginia, and Tennessee are far removed from modern highways. They are still living by the side of the lonely roads and near the dashing mountain streams, yet the *Ford* has come to these valleys. There is a garage and *Ford* mechanic in practically every village, and even the mountaineers themselves who live in a County Seat, twenty miles from the railroad will not exercise the patience and spare the time necessary to reach the railroad on the mail-wagon. The panting, quivering *Ford* stands in front of the little hotel ready to take the "drummer" or other traveler on the journey. Isolated mountain life is being greatly influenced by the coming of the *Ford*.

## Southern Mountain Workers Conference

*The first session of the Thirteenth Annual Conference of Southern Mountain Workers, in the Lecture Room of the Lawson-McGhee Library, Knoxville, Tennessee, Tuesday evening, March 17th, 1925, opened with the singing of "Blest Be the Tie." The invocation, by the Reverend Elmer Gabbard, Pastor of the Fifth Avenue Presbyterian Church of Knoxville, expressed the heart's desire of the Workers,—“that abundant life may be a part of those trying to bring abundant life to those without it.”*

*Because of the illness of the Reverend Isaac Messler, Chairman of the Conference, the Reverend Franklin Clark of the Executive Committee, presided. Immediately after the conference had been called to order, Miss Helen Dingman, Berea College, presented a resolution to be sent the Reverend Isaac Messler, expressing the regret of the Conference that he could not attend the sessions. The resolution was carried by unanimous vote of the delegates.*

### DR. HERRING SPEAKS

Mr. Clark then introduced the speaker of the evening, Dr. Hubert C. Herring, of Boston, Social Service Secretary of the Congregational Church. Dr. Herring, who has traveled widely, closely observing the habits and feeling of men in various parts of the world, chose for his theme: "The Charter of our Social Hope."

In calling attention of the Conference to the great moral truth that the "Charter of our Social Hope" is the fabric of our human nature, Dr. Herring said:

"There is more latent goodwill in the world than any knows or dreams of. Human beings, probing the depths of this power of love, this fine brotherly instinct, can and will accomplish miracles, both in the work of today and of the days to come."

Dr. Herring dwelt on the necessity of "personalizing the Social Gospel," of bringing our social order down to personal terms, to find the heart of a man, by letting loose our own hearts in the bonds of love and personality.

"Jesus Christ personalized His 'Social Gospel.' He interpreted salvation in personal terms: the Woman at the Well; the Blind Man Healed. Again and again, one by one, He touched and healed individual human beings, and in so doing, reached into the hearts, into the very lives of men. His social applications were always brought down to terms of individuals. Christ brought indictments against the

Commercial Monarchs of His time; today our civilizations calls for indictments against a Commercialized World which neglects or forgets the 'personal.'"

In the "Charter of our Social Hope" five points were embodied as direct examples of our chance to "personalize our Social Gospel."

1. By bringing this principle down to the realms of industry.

Dr. Herring cited John D. Rockefeller, Jr., Swift and Co., Dennison, Harold Hatch, as men who went into the field and saw the masses,—toiling, laboring, striking,—because of unfair conditions. These men, because of their vision, their love, their latent goodwill, have reorganized certain parts of the industrial world; creating better living conditions, fairer terms, all the year work. In short, they have awakened to the responsibilities of Industries toward Employees.

2. By being awake to our suffrage obligation.

Dr. Herring spoke of the Child Labor Law, the necessity of passing such a law. He sharply reminded Social Workers, Men and Women of Affairs, of their personal responsibility in terms of Social Legislation.

3. By recognizing members of radical labor organizations as fellow human beings. If Socialists, Anarchists and the I. W. W. are to be conquered, we must loose this feeling of good will toward these very men; we must go deep, and reach into their hearts—into their lives.



#### 4. By abolishing Church Friction.

Interdenominational differences in Protestant churches must go. The question of demonination must sink into insignificance; prejudice between Protestant and Catholic must be overlooked. Our one hope is if we can loose this latent goodwill, then all things, all problems will be swept before us, immersed in brotherly love.

#### 5. By International Understanding.

Our Social Hope in terms of a New International Order. Everywhere in Germany, in France, in Austria, there are great Peace Meetings, each side striving to find the way to peace, each side blind to the love and goodwill that could be found in the other. Here, men preaching a social gospel, there men preaching a personal gospel, and through it all—"The Way Out—Christ." In Germany one sees Von Bulow of Krupps, hating war, in America Charlie Schwab, loving peace. If only the leaders of the nations, the men of affairs, could be brought into personal touch with the human hearts of

one another, to have faith that something can be done against war, to consolidate goodwill, to establish love. In the last analysis, "to let loose in corporate fashion, the love which is latent in human hearts and release it for the socializing of men in all lands."

"A personalizing of the Social Gospel is the Hope of Mankind."

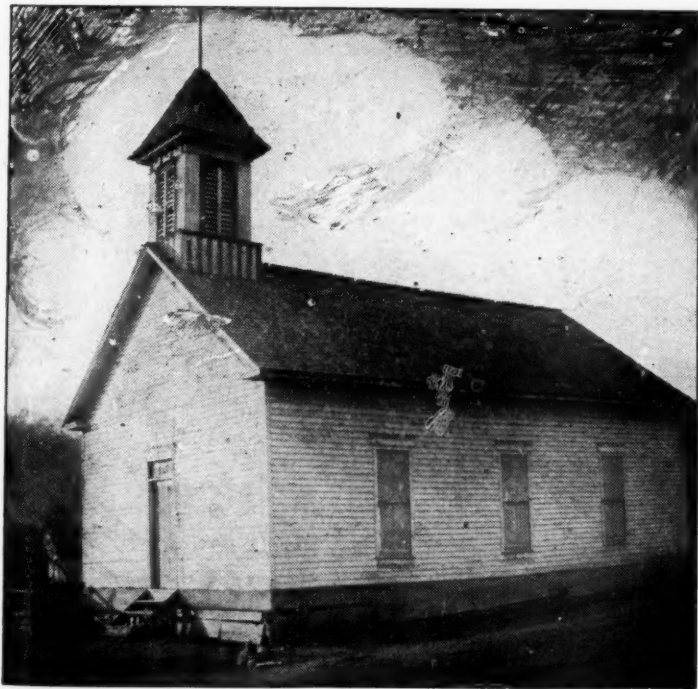
### MUSIC FOR THE COUNTRY CHILDREN

*By Miss Gladys Jameson, Berea College Music Department*

It seems to be very hard for America to decide what to do about music. Perhaps it is because our Puritan ancestors apparently found no place in the scheme of things for "useless" arts; perhaps it is because music does not bend itself easily to the chains of educational systems; perhaps it is because it offers no large remuneration and therefore does not attract a salary-loving people. Whatever may be the

cause, it certainly is true our country is far behind other nations in the study and appreciation of music. In Europe, song has been a part of the life of every child. In America, too often it has been only the children of the rich who could afford the luxury of music lessons and even now it is only the children living in the city who, enmasse, receive instruction in music from the public schools. So it is with great earnestness I present the situation of our country children to this conference and plead the cause of those "Thousands of darlings" (to quote Dr. Herring), who so vitally need the joy and inspiration of good music in their schools, homes, and churches.

A young man came to Berea to attend the short course—"I can't always make my voice do what I want it to, because I never sang until I came here two weeks ago"—Of the twenty-three young



First Baptist Church of Harlan, Kentucky, before the development began. This was before the days of the railroad, paved streets, and water\* and sewer system of the rapidly growing mountain city.

people who entered that course only two had ever heard "Annie Laurie" and nearly all were destitute of musical knowledge, but all were intensely eager to listen and learn.

Is it lack of money or lack of interest on the part of educators that is keeping this great section of our country so backward musically?

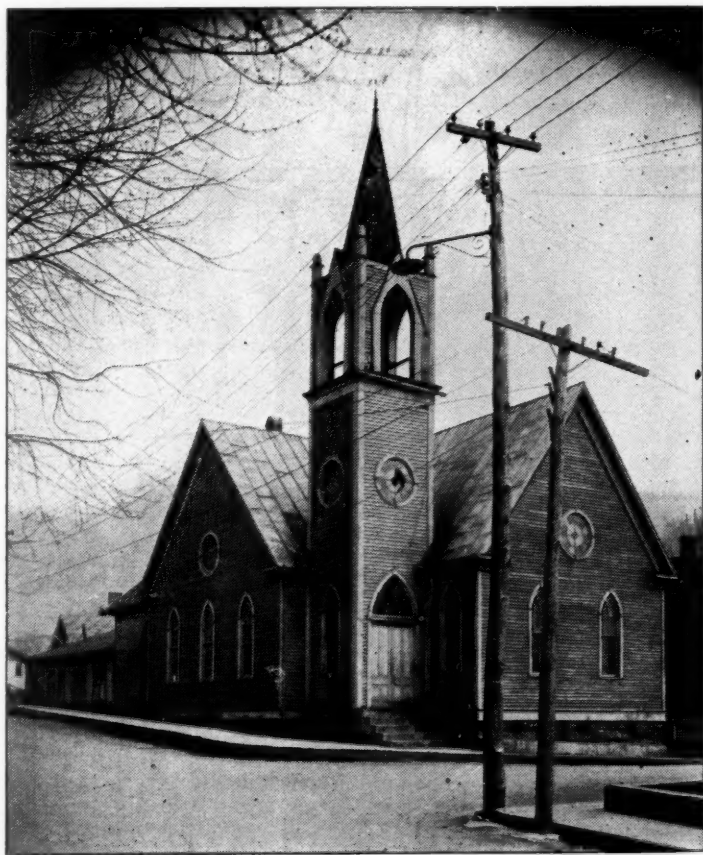
This conference has been called to discuss, among other things the problems of young people, how to keep them in country homes—how to help them find the vital things of life. A young man at Berea spoke out of his heart when he said "One trouble with us country people is we don't know how to have a good time." That certainly is one of the big troubles not only of the Southern Mountains but of the world. Tho I do not for one minute suppose music will prove a panacea for the problems of your community, I do believe it may be the most powerful of forces for good that can be employed with young people, and it is too often sadly neglected.

Again, a former student comes back to Berea and reports that of the ten teachers in the school where she is teaching, only one can even start a song. We stand aghast at "blind Cabins"—what about "blind" primary rooms? What about schools that send out teachers so unprepared for their real task? What about the heads of schools who find time for everything but this one thing, which is a fundamental element of the human race, the voice of the hearts of the people?

But most of all I am anxious that the music taught be suitable and good. Sometimes a song may be vastly entertaining to adults, and yet be of a type utterly unsuitable for young children. Watch carefully the text of your songs. Not long ago I visited a school where the second grade children were sing-

ing "I've been working on the railroad"—the hard, strident tones of the childish voices giving a weird effect to the obviously unchildish song. Never in the history of man has there been so much glorious music for childhood as now—songs of country life, of the seasons, of holidays, of imaginative poetry, of worship, folk songs of all nations—there is scarcely a phase of life that has not been touched by the magic wand of song. Why shouldn't our country children be reached—be inspired by this pulsing dynamic force? I honestly believe that is one of your high tasks—to make a place in the educational devices of our day for the proper instruction of our American youth in the best music of the ages.

It may be that one reason for so little singing is lack of songs to sing; and because I



The second structure of the First Baptist Church of Harlan was erected to keep pace with the evolution of the industrial life of the city.

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want to give you something practical to take back with you, I am giving a list of material that has been tried and found successful in country schools. If you have a regular course of study that is proving satisfactory there is no need to change, for, after all, "of the making of courses of study there is no end"—But if you want note songs to teach small children I would suggest Book 1 of the Progressive Music Series (Silver Burdette) or Book 1 of the Hollis Dan Course (American Book Co.) or "Songs of Childhood" music Education Series (Ginn and Co.).

Perhaps you are interested in giving operettas. I know of a community where a pretty, simple operetta gave a new vision of a "good time"—to fathers and mothers as well as to the children taking part.

"The Wind Mills of Holland," "The Quest of the Pink Parasol," "Uncle Saus' Visit," "When Betsy Ross made Old Glory," there are many simple enough for any rural schools even with an inexperienced teacher

to put on; and any publishing house

such as the Willis Music Co. of Cincinnati, or the Music Education Bureau of 64 Fair Bureau St., Chicago, will send material on selection.

Our purpose should be to serve to the full extent of our ability that large section of country lying in the mountains of the South, bringing to the people there the delight of new and beautiful music—not to the exclusion of their own (for no music should ever be used to supplant that which has lived long in the breasts of a people and is their rightful heritage), but rather with the hope that the fine simple music of all lands and ages may bring a fresh consciousness of beauty and a new zest in life to them, who have preserved for the world a folk-music truly valuable to musical art.

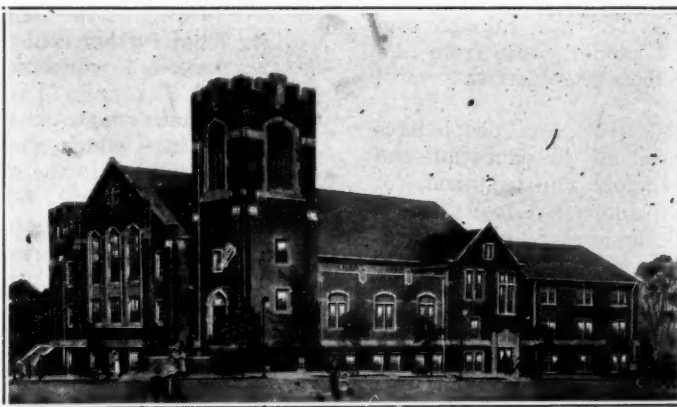
## MORNING SESSION

Wednesday, March 18, 1925

The morning session began with the singing of "How Firm a Foundation", followed by an invocation given by Mr. Tadlock of the Presbyterian Church, U. S. After announcements by Mr. Clark, the Chairman, the regular program opened with Miss Stone of Hindman presiding.

Rev. Carroll M. Davis of the National Council of the Episcopal Church opened the subject of "Training for Mountain Work", which was followed by a long and lively discussion.

A number of board officials and field workers have expressed the feeling that there should be some short course offered both to new mountain workers coming for the first time into the mountains, and to older workers who feel the need of new light and help on their problems. Many workers injure and even destroy the usefulness of their future work by mistakes at the beginning which they would not have



The present edifice of the First Baptist Church of Harlan which typifies the permanence and forward look of the whole city.

made had they understood certain conditions, prejudices and points of view. Many older workers, on the other hand, shut off from contact with newer educational thought, fall into a rut and fail to shape their work in the spirit of changing conditions and modern social research. Often they are hampered by their familiarity with local circumstances, and afraid to venture new steps when they see them.

Some type of short course (or prolonged conference) might prove helpful—not so much to bring detailed information along particular lines as interpretive, inspirational, to give suggestions of modern social thought, and bring old and new into harmony and their combined intelligent force to bear upon the whole problem.



*Mr. F. . Brownlee (A. M. A.)* Our Board would welcome such a course, especially for our new workers. It would be best to have it at the time of year they were coming into their work, and at a place which they could reach en-route. We realize very keenly their need for some such preparation. One difficulty would be that all boards do not have their workers coming into the mountains at the same time.

*Mr. M. E. Vaughn (Sec. Berea College).* Dr. Weatherford and others have been interested to have a mountain conference in connection with the Blue Ridge Conference.

*Mrs. Campbell.* Requests have come in that the Conference offer such a course in cooperation with some institution. I would be very glad to have any expression of opinion for the people here as to the desirability of a course, where and how it should be carried on or any suggestion concerning the matter.

*Dr. Raine, (Berea).* The most valuable suggestion would come, I should think, from new workers as to what tools they feel they most need.

*Miss Dingman, (Berea).* Several people have suggested that we need all the education and training possible, academic, and technical, for our special work. In addition I feel there is need of a sympathetic understanding of mountain life and its needs which are not always those that seem to be at first glance. A two weeks' course could well be used as a clearing-house.

*Mr. W. I. Jones, (Lincoln Memorial).* I am a mountain man and realize that workers often do make very unnecessary and damaging mistakes.

*Deaconess James, (Holy Cross Mission, Batesville, Va.).* A mountain friend and neighbor said to me a while ago, "I suppose you find a lot of things to laugh at us for? and I said 'Yes, we do. And I suppose you find a lot of things to laugh at us for?' and he said, 'Yes, we do.'"

Some suggested that the best preparation was being "country-born and bred", while others declared that city social training had been of the greatest assistance.

Another declared that the best training would be the careful reading of Mr. Campbell's "Southern Highlander and His Home Land."

*Mr. Leroy Jackson (Stanley-McCormick School, Burnsville, N. C.)* The qualifications for mountain work are the same as for work

anywhere else. We should stress the similarities in mountain conditions to other rural conditions—not the differences.

*Mr. E. V. Tadlock, (Supt. Mt. Work—Presby. U. S.)* My Board arranges every year for a conference to be held in some mountain school, where experienced workers give an insight into mountain character and conditions to those less experienced. Could not the forces in various sections make similar arrangements?

*Miss Adelaide Case, (Teachers College, Columbia).* I am a listener rather than contributor but I would like to ask the following questions:

1. To what extent do mountain workers need special work?
2. How far could it be obtained in schools already organized?
3. Is it possible to provide for adequate training on the field?
4. What further could be provided for experienced workers themselves?

*Rev. F. J. Clark, (The National Council)* Cannot various suggestions be made and given to a committee which shall make recommendations pertaining to the matter?

*Dr. Raine, (Berea).* I have made a list of questions which might be useful to keep in mind while making suggestions.

1. What are the problems we need to discuss?
2. What "misconceptions" injure workers?
3. Name three or four mistakes you have made or seen others make.
4. What training, or native qualities, or experience, or abilities have you been thankful to have?
5. What were the first lacks you felt when you began your own work in the mountains?
6. What knowledge and qualities and abilities have you looked for and hoped for in your new helpers?
7. Do you secure your new workers early enough to send them to a Summer School for two weeks in August?

*Mrs. Campbell.* Some one has been kind enough to offer to type these questions to be passed out to the delegates. We would greatly appreciate your filling them out and passing them back before you leave. May I ask you also to indicate on the same sheet your preference as to the time of year for this present conference to meet. We are meeting earlier than

usual this year to meet the request of certain of our members. The meeting is rather smaller than usual, and we are anxious to find, if possible, the best time for the majority of our people to get together.

Following the intermission, Mr. E. C. Waller, principal of Pisgah Industrial Institute. (Associated with the Seven Day Adventist Church) Candler, N. C., introduced the discussion on "Should Tuition and Labor Requirements in our Mountain Schools be Standardized?"

I. Introduction—From Subject—Anecdote.

II. Standardization,

A. Advantages—Eliminates competition  
Help weak schools—Uniformity.

B. Disadvantages—Kills initiative—  
Growing school cannot be standardized.  
"The log"

III. Our Mountain Schools.

A. Impossible to standardize—Individualism of each in section.

B. Different types of schools for different sections.

C. Teachers from varied sources—Qualifications vary greatly.

D. Basic facilities—Land—Buildings—  
Some schools only small campus—2 or 3 acres—Others several hundred acres

E. Outside support varies greatly.

C. City curriculum—Large buildings. Does not offer much self-help to students.

D. Agriculture should be the basis and other subjects that grow out of rural environment.

E. Culture the by-product of right living.

F. Educate mountain boys and girls for mountain life—Practical. Do not pauperize.

G. Can the school be self-supporting? One school—Cost \$3000.—Student pays \$150. Who pays the remainder? Another school receives annual appropriation of \$80,000 for running expenses. Student pays 1-3 of expense.

H. Pisgah experience in self support.

1. Objective—To offer labor so students could support themselves.

2. Enrollment now 100 yearly, forty work way and 20 large part.

3. Teachers part—Small salary—  
Working with students—Common dining room—Donations are for equipment not living expenses.

4. Student labor must be made profitable—Erection of simple buildings by students.

5. Must have solid block of time—Half day.



PISGAH RURAL SANITARIUM  
Connected with Pisgah Industrial Institute, Camden, N. C.

IV. Labor requirements.—Two hours at Pisgah.

A. Not definite in many schools—Girls only in some.

B. Athletics and sports only exercise in many schools.

6. One study plan—One years work in one subject completed in nine weeks.

Disadvantages,

b. Solid work time each day.

c. Student may enter at different times of year.



- d. Behind in credit—Work a term or more.
- e. Concentration is developed by this plan.
- f. Teachers have all of students time for one term.
- g. Teachers vacations can be taken at different times during the year.
- h. Year around operating of school plant.
- 7. No time for athletics.
  - a. Brief period for general play.
  - b. Amusements—Music—Orchestra, glee club, chorus.
- 8. Chapel period in evening at 7 o'clock.
- 9. Student government.
  - a. Cottage plan—No large dormitories.
  - b. Older students on honor—Called Seniors, Juniors under preceptor or preceptress.
  - c. Discipline committee appoint monitors in cottages.
  - d. Students paid for government work.
  - e. Regulations voted by senior students.
  - f. Assistance in departments—Students.
- 10. Health training a great necessity in the mountains.
  - a. Nurses training — Sanitarium the base—Two years course.
  - b. Nurses set high physical standard for the student body.
  - c. Association with patients beneficial.
  - d. Patients interested in students work.
  - e. Sanitation a financial backing to school.
  - f. Home markets for products.
- V. Tuition, \$2.50—\$6.00 per month in mountain schools.
  - A. Cannot be standardized unless curriculum is.
  - B. Costs more to teach practical subjects. Example 25 in Latin—8 in agriculture.
  - C. No student unable to pay should be turned away.
- VI. Conclusion
  - A. Work out our individual problems.
  - B. Help in the conference.
  - C. Cannot standardize.

## AFTERNOON SESSION

Wednesday, March 18, 1925

The first speaker was The Reverend Louis Black representing the Sabbath School work of the Board of National Missions of the Presbyterian Church, U. S. A. He expressed the regrets of Dr. Somerndyke who was unable to take the place scheduled for him on the program.

In brief Mr. Black said:

We are faced with a great task, the task of Christianizing America,—especially that part which is dear to us all, the mountains of the South. Eighty per cent of the young men entering our colleges today are non-Christians. Only one out of every four young people (6-21 years) is enrolled in any Sunday School and only sixty per cent of the enrollment are actually attending. We are faced with the question, "Is America going to remain Christian? Has America reached the zenith of her power as a Christian nation?" Twelve million boys and girls under the age of twenty in Protestant families are in no church or Sunday School.

In the mountains of the South there are one and three quarter million white children of school age. Our aim should be to have a Sunday School and religious privileges within the reach of every one of these boys and girls. Our further aim should be to get everyone in the Sunday Schools.

Under the Presbyterian Church are twenty-three Sabbath School missionaries in the mountains, visiting in the communities where there is no Sunday School or church. The real problem is to develop leadership in the local communities, and the only way to conquer the Southern Mountains for Christ is through the people themselves.

Mr. Black appealed to those in charge of schools in the Mountains for a coordination between the school forces and the field forces; to have a class in teacher-training methods for Daily Vacation Bible School, in junior and senior years so that the students could take back to the young people at home the training they had received. Such training would also develop the student himself. "What you keep you lose. What you give away you have." He

offered positions in Daily Vacation Bible School work for available young people already trained, and said that the Board of National Missions would be glad to give assistance in establishing such training courses in the schools.

In the discussion which followed, Miss Pease of Wooton, Kentucky, reported that eight Sunday Schools were carried on under the supervision of the Wooton Center in cooperation with the communities.

Weaver College, N. C., reported that they were organizing Sunday Schools with their students as officers.

### ALL SAINTS HOUSE, A SOCIAL EXPERIMENT

*Rev. Frank Persons, II*

When one reflects upon the place in history of our Southern Mountain people, their unique origin and possible destiny, the contribution of individuals from among them to the up-building of our commonwealth and the terrible destructiveness of those who were denied their opportunity; when one thinks of the nation's responsibility to this people and the tremendous forces there awaiting exploitation for good or evil, of the opportunity still offered of deciding whether they shall become assets or remain liabilities; when one ponders upon problems of roads, schools and industrial life, sanitation, preventive medicine and feeble-mindedness, and contemplates the future moral and spiritual leadership of these hill-people,—one becomes convinced that the mountain problem is being often attacked at the wrong end.

We are busy enforcing a compulsory education law when there is a woeful lack of good schools; over-heated and under-ventilated one room shacks are still "manned" by incompetent teachers in many a cove and hollow. We struggle to "put down moonshine" when those "pocket-handkerchief" holdings of stone-littered land will produce little and there are no roads by which to get that little to market. It becomes a far simpler thing to convert the corn crop into liquid refreshment, place the filled fruit jars in meal sacks and convey by horse-back to the nearest cross-roads, where cars from nearby towns and cities are always eagerly

waiting. The price, too, is generally good, when one considers the absolute ignorance of scientific principles on the part of the distillers, the necessarily hasty preparation, and the exceedingly unsanitary conditions under which "moonshine" whiskey is usually made.

Nor may we dodge the issue. It is our problem, our responsibility—the direct result of generations of isolation, aggravated by varying factors in different localities. Broad generalizations are fatal and one can never safely speak of "conditions in the mountains."

Viewed as a whole the so-called Southern Mountain Problem is impervious to attack, too strongly entrenched for hope of solution, a reproach to church and state. In the light of common sense it resolves itself into as many problems as there are communities, with a few extra thrown in to cover isolated families. In the light of Jesus it becomes intensely human, not a problem at all, simply a great group of men and women, boys and girls and babes living in the loveliest surroundings imaginable but under most limiting conditions—needing a helping hand. Then the work becomes an interesting and fascinating game, where we are more than often "blocked," unable to make our "move," but now and again assisting our "man" to become a "king," free to "move" where he will cross the checkerboard of life and make his contribution to the world.

In this work there should be cooperation between church, state and county and all other agencies for relief, lest time, energy and money be wasted through duplication of effort.

Entering our Parish four years ago, we found the usual condition . . . plus. The people had come in contact with civilization "butt-end foremost" and had reached a necessary but unpleasant stage of evolution. In the face of these conditions, what good was a church which concerned itself alone with annual "conversions" and goodly demonstrations at the "mourners' bench?" Is not religion a thing broad enough and big enough to enter into every department of human life? Shall the church have any excuse for existence, any peg left to stand upon, if she refuses to minister to the minds and bodies, as well as the souls, of her children? What is faith, if we cannot

believe the healing, cleansing Power of Jesus sufficient for all disease of mind, body and soul?

For equipment, we had three churches, two homes for workers, two Parish halls. The Rectory which had been in the poorest repair, without lights, heat or water, has been repaired and enlarged, lights and water put in (no heating plant yet) and sleeping porches built for the children we took in. One good, three-room schoolhouse we owned and a former Rector encouraged the county to build a model rock building at another point to "match" the attractive little church he had built. Best of all, in many ways, is a huge cannery building which we are now finishing for community recreation, a great need. Educational "movies" and radio, community dances, plays and pageants, are a part of our program in combatting neighborhood evils and supplying a need.

An organized corps of trained women workers, including a splendidly equipped trained nurse, visits the homes, gives advise and assistance, takes children and older folk to hospitals, provides glasses for poor eyes, and assists in the clinics; baby, dental, tuberculosis, etc., which the state provides annually with financial assistance from the church. The corps of women also supervises school recreation, encourages (at one point) a school league which is "backing" the teacher, providing equipment for the school and interesting itself in good roads; conducts classes in sewing, cooking and home nursing, and provides hot school lunches for the undernourished children.

As the county school term is seven months, the church pays a salary for two extra months, to give a nine months term, and selects and appoints the teacher—women of better training than could be obtained by the county at the low salaries prevailing. There has been very little friction in the "church and state" arrangement, and a real spirit of cooperation on the part of the County Superintendent. But the children, because of berry-picking and harvest time will not always accept the extended school-term.

The nurse also conducts a permanent clinic, dresses wounds and supplies medicines, and is ever ready to assist the local doctors in difficult cases. Swiss milch goats for the babies have

proved of some value and present great possibilities.

Self respect and independence being important traits on which to build for character, every effort is made to avoid pauperization—which has destroyed the work of many a mountain station.

So much for the neighborhood, and for the children generally, on whom we have concentrated, centering on preventive medicine and recreation.

But too often we saw that home influences tore down faster than church and school could build, and much of the work seemed useless. Then we began an experiment which opened our eyes. We took—beginning four years ago—small groups, six or seven, of the sick and undernourished boys and girls into our own home. We wanted to see what normal home life, good food, regular hours, good books, music and pictures, wholesome recreation, fresh air and intensive training could do for them. Lack of workers, funds and proper housing facilities, as well as a desire to maintain for these children some real home life, made the numbers small. We did not want to degenerate into an institution.

Within four years, without a penny of regular income, All Saints House (for such we call it) for Rebuilding Children has been able to take in, for varying periods, more than fifty boys and girls. Our criterion has never been unusual attractiveness or special manifestations of ability. There are places for such children. We have taken boys and girls because of their crying need, because we saw that without special help and care they would die, or go down before the juggernaut of merciless circumstance. We get our fun and fortune (the nearest to fortune a country parson can hope for) in trying to convert human liabilities into assets. They are then, at least negotiable.

And because our principle of selection was not "scientific" we needed all the more the assistance of science. So every child went through a rigorous mill of medical examination and the best mental examination available before the task of eliminating handicaps and "rebuilding" was begun. Failures? Of course, and many of them! Often enough they were due

to our ignorance (remember I am but a country parson) and improper handling, sometimes the lack of adequate facilities, and occasionally to the child.

I recall an undernourished girl of twelve who never knew a father. She came from far back in the hills. Three years of training in a good church school, when she, at fifteen got married. Discouraging! But she has a good man. She is a good cook and seamstress, a real wife and mother.

Her two cousins: the first eleven and a half years. Treatment, then two years in a church school and marriage at fourteen. But she keeps her baby clean and sweet and wants her to have the opportunity she threw away. The second child we took this year, at eleven years, had only had two months of school in her life. She is now in the third grade. From a dull, listless and ungracious child who appreciated nothing, she has become strong, happy and bright, hungry for knowledge and ever eager to serve.

Another, daughter of a chronically alcoholic father and probably tubercular mother who died and left her at eight to cook for and "mother" the family. Heredity and over-work left her, at eleven, weighing forty-three pounds. She nearly fainted at any physical exertion. Double pneumonia, twice, an empyema operation and other diseases had done their worst and measles nearly finished her. Sallow skin taut over the bones of her face, misery in her dark eyes, and hopelessness painted for her a dark future, if future at all. She even seemed feeble-minded. Three years of unceasing care and she was sixty pounds heavier, leading her school classes, dominating the young people of the neighborhood and playing the organ in our little chapel. Then mastoid trouble set in and for the past year she has been in three hospitals with four operations, and very near, again, to the Great Beyond. But today she is well and growing daily stronger, and longs for a life of useful service.

If All Saints House has accomplished anything, or has made any tiny contribution to the solution of the problem of our Southern Mountains—we realize only too well that we are but touching the surface and not meeting the needs of the great army of backward children. If

there has been any success at all, we insist that it is chiefly due to the fact that the children of All Saints House have been brought into vital contact with the Living Christ. He alone could have healed their disease. He alone has lightened their darkness.

We believe that the "experiment" has been worth-while.

## MY WORK IN THE MOUNTAINS

*By J. M. Feltner*

Mr. Feltner introduced himself as a Kentucky mountaineer. Recently he had come upon an old gravestone over in Leslie County, to the memory of his grandfather who had been born there in 1775 and died in 1879. "That is how long we have been in the mountains." He himself had been riding over the hills for thirty-two years, and for the past seven years had been carrying on extension work under the University of Kentucky. The mountains did not mean to him moonshine, large families and feuds, but good things. He had only seen four drunken men in the past seven years.

He said that humanity's call today was the larger life and that better living was the greatest country life ideal. Through Junior Club work he was finding that what was really wrong was laziness, or we may call it, lack of industry. People, instead of having an occupation for twelve months of the year, slave from April first to August first and are idle the rest of the year. The curse was not having something to do. He felt that poultry-raising offered an opportunity of work twelve months of the year.

He spoke of the character growth that resulted from the project work of the Junior Clubs and read from some of the individual reports of the boys and girls. One boy had raised a sow which was "rooting" him through college. Mr. Feltner said that he meant to have that sow at the boy's commencement. The boy wrote that his brother had a cow which was going to "horn" him through and he believed his sister would have to let the old hen "scratch" her through.

In connection with poultry he reported that in the counties of Southeastern Kentucky there were 4710 members of poultry clubs; that 140



model poultry houses had been built, and that 1082 boys and girls had taken pure bred eggs, had them hatched and had reported to the County Agent.

Mr. Feltner ended with a plea for definite projects for the boys and girls,—to give them the “want-to”—the want to do something and to be something and to have something. He urged the people to go into the hills to see the good in the hills. The solution of the problem was to teach the people to do things and to spread good cheer.

The afternoon ended with a drive tendered the Conference by the Ossoli Circle of Knoxville.

## EVENING SESSION

Wednesday, March 18, 1925

Dr. Wm. J. Hutchins, Presiding

Speaker—Dr. John Preston McConnell

Subject—*Steps To Be Taken By Mountain Workers in the Next Eight or Ten Years.*

The address was begun with emphasis on the necessity of developing raw human resources as well as material resources. “The greatest raw material in the world is a little red headed, freckled face boy or girl. Anything worth living is worth educating. I knew once of a scrub hog which cost only six dollars. After it was educated for the circus, it was worth three hundred dollars.”

The speaker then discussed the needs which he considered most imperative. “First, that of better teachers, although there is an improvement over the time not long past, when an examination paper from a teacher’s institute stated that the Panama Canal connected the liver and the stomach.

“Next, the idea of the aristocracy of education is a great handicap which must be done away with. For instance, the young man who spent four years in college then came home to use his education on the farm, was called by his neighbors the ‘biggest fool in North Carolina.’ The education of young people for all vocations is the solution for rural migration. People leave the mountains because of poor

schools, few religious opportunities, lack of medical service. There must be more native preachers and doctors. Very few young men and women are entering these professions, probably because of the length of time required for preparation. Another factor in rural migration is the dearth of social life. The old order of things is passing away and nothing new has yet taken its place.

“Another need is the improvement of health conditions. There are still many prejudices and ignorant beliefs which have not been wiped out. For instance, it was believed in one community that sin caused an epidemic of typhoid.

“More attention must be given to the education of the abnormal, the subnormal and the delinquent. The test of civilization is the care of those who cannot take care of themselves. Many unfortunate physical and mental delinquencies which were formerly considered incurable are now being successfully treated.

“There is great necessity for making better homes. Education of girls and women is the solution of this. ‘No woman in whom the home-making instinct has not been developed will stay in the country.’”

“Individualism is a menace in the Appalachians.” More cooperation is needed.

“There are great classes of boys and girls who want expanding. In what direction are they going to expand? This is a question of regular employment, to do away with idleness and laziness, and of education on what to do with leisure. It must be solved by those who work among them. Such workers must be fine, spiritual, rich in ideas.”

## MORNING SESSION

Thursday, March 19, 1925

Rev. C. M. Davis, Presiding.

The morning opened with the Business Meeting, the first business being the election of officers. The Chairman, Mr. Messler, and Secretary, Mrs. Campbell, were unanimously reelected.

A vote of thanks was sent to the Ossoli Circle for the generous provision of cars to see



the city; to the Library for use of the auditorium; and to Mr. W. A. Johnson who kindly offered free use of typewriters to those of the Conference who might need them.

A committee consisting of Miss Pettit, Mr. Trowbridge and Dr. McGarvey, was appointed to draw up resolutions of sympathy and of appreciation to be sent to the families of the late Dr. Brown and Dr. Tyler, valued members of the conference Advisory Committee for many years.

### FARMERS' FEDERATION OF BUNCOMBE COUNTY, N. C.

The morning was largely given over to reports of the progress of various undertakings which had caused a good deal of interest in previous meetings.

The first was a report of the present status of the Farmers Federation of Buncombe County, N. C., which was discussed by Mr. James G. K. McClure, Jr., its instigator and president, in 1922. The Federation grew out of the meeting of a few farmers to discuss the possibility of a cooperative association for the buying of supplies. Shares were partly paid for in labor, hauling etc., in the building of a warehouse and a small piece of track to it from the nearest railroad point. Mr. McClure reports today:

"Our organization has kept up a steady growth, both in number of stockholders, in business done and in total sales. We are handling more and more farm produce. During the last year we moved into our own brick warehouse in Asheville, on the Southern Railway tracks, and through this warehouse we have already built up a large volume of business in farm and general produce.

We have a floor devoted entirely to poultry, which, we are led to believe, is perhaps the best equipped poultry room in the South. During the last year we successfully shipped nine carloads of green tomatoes to Florida during the summer months. Our business totalled, through our six warehouses, over \$680,000 last year, and so far this year it is running ahead of the same period last year.

Production seems to be increasing in response to the demand for production and the

active market we offer. However, our chief problem is the increase of production. Such an increase must necessarily be somewhat slow, and the promotion of production is expensive and we have no funds for this purpose.

We are laying a foundation, however, which will take care of production as it develops, and are building up a marketing system that cannot but spur the farmers of Western North Carolina to greater efforts.

Miss Angela Melville of the National Credit Union Extension Bureau reported on the growth of the credit union movement in the mountains since her talk in 1924.

"There are five credit unions in Kentucky and Tennessee with a total membership now of 207, assets of over \$4,000, and 74 borrowers, who are using their credit unions for loans for school expenses, adding to homes, purchasing pure-bred stock, farming purposes, etc. Out of the membership of 207, 46 are reported as regular systematic savers.

In view of the fact that none of these credit unions, but that established at Berea College among the students there, is a year old, the work already accomplished, while small in numbers and amounts, speaks hopefully for the future, when a better understanding of the conditions essential to a wholesome rural development for this form of group service, is available.

Added to the credit unions among agricultural groups, there are now two credit unions of post office employees in the cities of Knoxville and Chattanooga, Tenn., which may rightly be included in the mountain group though not in the rural development. These credit unions have been organized less than a year, and show the following growth:

Knoxville; Membership 54, Assets \$1030.10, Borrowers 20, Systematic savers 15. Chattanooga; Membership 84, Assets, \$1855, Borrowers 30, Systematic savers 58.

### COMMUNITY EVENING SCHOOL WOOTON, KENTUCKY

*Margurite Butler, Pine Mountain Settlement School*

We cannot think of Wooton without think-

ing of Miss McCord, who for eight years has been carrying on a community work at this point in the mountains of Eastern Kentucky. Ever since Niels Bukh, with his troop of Danish gymnasts, had given an exhibition at Berea a year ago last October, Miss McCord had been eager to do something with adult education. At her request I spent two months at the Wooton Community Center last fall to see what could be done along this line. This was my first opportunity to apply on home soil what I had seen of the Folk High School in the Scandinavian countries.

The first two weeks were spent walking or riding horseback—no Fords have penetrated into this remote country—visiting in all the neighboring homes. I wanted to know the people, and they must understand just what kind of a school we hoped to have. Soon they realized it was not to be a moonlight school—such schools had not met with great favor—and that we planned more than the three R's. There was the history and geography of our country, our government and literature, and travel talks to take us to many lands. As most of these subjects were to be given by simple lectures, all could enjoy them regardless of previous schooling. And we were to sing! Doors were closed to no one over seventeen years of age. Perhaps some had never been to school, some thru only a few grades, while others may have finished all the grades, even a year or so in high school. Every one was welcome!

At a Parent Teacher's meeting in the little country school house two weeks later all agreed they wanted such a school and that we should meet at the community house the following Monday night at five thirty.

On this night, the first night of education week, November last, sixteen gathered—the postmaster, formerly a school teacher, and his wife, a county school teacher and his wife (the year old baby was put to bed upstairs), an old Baptist preacher, a grandmother and grandfather, the Sunday School Superintendent and his wife, a group of young people from eighteen to twenty-five years of age and other neighbors. The community room was no longer the family living and dining room but now a school room. Posters for "better education week," black-

boards and a map of Denmark hung on the wall; tables were pushed back and porch chairs pressed into service. We began with song, for every folk school in Scandinavia begins each day and each class with singing. Then, very simply, I tried to give a picture of this little country Denmark, its position and size, its agricultural prosperity, the remarkable system of cooperative marketing, and how adult schools had been partly responsible for bringing about such a happy, contented, prosperous rural people, a people who did not want to leave the country for the city. Although cooperation is still a lesson to be learned in our Southern Highlands heads were nodded in approval and it was the general feeling that it would be better if all pulled together and not apart as was the custom. The three country teachers, the nurse and Miss McCord, all helpers in this new experiment, told of their share in the evening school. It was decided that we should meet every Monday and Tuesday evening as these were the only free nights of the week. Bible class, Christian Endeavor, Scouts and Socials claimed the other evenings. With singing the first night ended.

Four new "pupils" appeared the following evening, and all the old ones, some bringing pencils and pad. It was a happy family which gathered around the fire. All were ready for work. Following singing came history. What could be more interesting than our own local history! What are the basic needs of life and how do we meet those needs? How did their grandparents meet those same needs? These two questions made us see that conditions had changed since their grandfather's time. They must have been pioneers in a new country. Who were these pioneers, where did they settle? How did they come in and where from? So much interest was aroused that the County Judge rode over from the county seat the following Monday night. This evening history occupied one hour and a half instead of the usual half hour. Memories and stories were called to mind. On a large map, ten miles radius of Wooton, twelve of the earliest families were located in red ink—interesting stories of these pioneers were noted to be used later in a local pageant. The waterways, the highways of to-

day, were studied to see their influence upon the early movements of the settlers. Back to North Carolina and Virginia we followed our Wooton pioneers. Many, I think, had never followed them beyond. There we stopped to get a picture of this whole great Appalachian range with its eastern Blue Ridge Belt, the great Allegheny Cumberland Plateau to the west, in which we lived, and between the Greater Appalachian Valley and the part it played in the early migrations. Down this valley we traced our settlers to Pennsylvania and on to the coast. With the map of Europe at the side of the United States a little idea of the relation of the two countries was given. From the study of names it was found that five European countries were represented in that group. Europe was more real!

Stories of Lief Ericson, Columbus and Magellan, a glimpse into their lives, their visions, and their struggles, pictured some of the earliest movements from the old world to the new. Who was the red man who lived in this new world when the white man came, where did he come from and how was he living? It was our hope to make the history of our country a real living thing, constantly bearing in mind the Southern Highlands and the part they played in the story of our country.

Every table was put into use for writing—the dining one with its full length of leaves, the wobbly kitchen table; elbows knocked as

four crowded around a desk just large enough for two. A visitor who happened in and we had many, might think there was more laughing than writing for there were many curious letters in our efforts to master the arm movement. I can see now three generations around one small table, the little oil lamp in the center shaking with the combined efforts of all. For

the group work in arithmetic and reading, the library, office and even the kitchen served as classrooms; a blackboard stood upon the sink and backs were warmed by the kitchen stove.

Practical problems were worked out to show that arithmetic is a part of our everyday life. The county had recently appropriated \$200.00 for the county school which was sadly in need of repair so one division, composed mostly of the men who would do the work on the building spent four evenings figuring if the number of square and cubic feet per child in the old school house were sufficient to justify remodeling; what the cost of reroofing would be (number of rows of boards and pounds of nails); how many square feet of

flooring were necessary and would there be money to repair the small porch. There was a great deal of interest in working out together this practical community problem. As the county agent was urging poultry for this section, the size, cost and how to construct a model poultry house offered another problem

Upon request a former county judge, a



The Southern Mountains are unexcelled for grandeur and sublime beauty. A perfect "spread" of Mountain Laurel in the Blue Ridge Mountains.



neighbor, gave a series of talks on our Civil Government beginning with the county. A half hour one evening a week was set aside for travel talks, current events or a discussion of some community problem. Every one had such a good time that there was no hurry to be off although it was nine or past before the last song was sung. Some visited by the fire, others studied the maps,—a source of great pleasure, while a small group could always be found out doors on a starry night hunting for Orion,—just over the mountain, with brilliant Sirius following, or watching Vega with her chariot dropping behind yonder ridge.

As I continued riding thru the country I would hear on all sides, "You don't know how we love our school;" and from those, too far away to travel on dark wintry nights over muddy roads: "Everywhere I go I hear what a fine school you are having." This was shown by the interest and the attendance—(thirty-five the largest number). Early in December there was a tide;—for two days and a half it had rained, not stopping before late Monday afternoon. We did not see how anyone could travel that evening but before supper was over we heard voices! Six people were arriving! Around the hill and over fences they had climbed! There were seventeen that night.

I think that the students and teachers (we were all the same, for a teacher of one class was a student in another) felt that our community evening school had been a success. By singing together, thinking together of our country's history and government, discussing our community problems, as members of one community we would be better able to work together for that community.

## FOLK SCHOOL IN BEREA

*By Helen H. Dingman.*

Ever since education along the lines of the Danish Folk High School has been under consideration for the Southern Highlands it has been a matter of speculation whether such a course could be successfully carried on in an institution which followed more or less the standardized methods of education. About Thanksgiving time of last year it was decided to launch a

short experiment at Berea. Space in the dormitories was available only between the end of the Christmas vacation and the beginning of the new semester, so the time between January second and January twenty-eighth was set arbitrarily. This left very little time for publicity but through correspondence and the personal efforts of interested members of the faculty and student body the news was spread and on January second a group of twenty-three was gathered together. A goodly proportion of these was planning to enter regular work the second semester but upon hearing of this special course, came early to avail themselves of the opportunity.

The group, thirteen men and ten girls, ranged in age from seventeen to forty-two, most of them being nineteen, twenty and twenty-one. For so small a number they represented quite a territory—twenty-one coming from fourteen mountain counties of Kentucky, one from the mountains of Tennessee and one from the mountains of Virginia. Rural and industrial met in the group, some from the mining camps and out of the mines themselves and others from remote little communities not yet invaded by the railroads.

The students roomed in the regular dormitories with the other students but ate together as a group in one of the dining rooms specially reserved for them. The real center of activity was a big room with an open fire place. There they had their lectures, their songs and their social times together. This room, which became more like home than any other place on the campus, was kept open practically all day every day, even Sunday, and was always in use.

Lectures were given in History, Government, Libraries, Bible, Science, Hygiene, Agriculture, Home Economics, Community Problems and Psychology. There were also classes in arithmetic, written and oral English and penmanship. Opportunity for wood work was given of which two took advantage. Both the men and girls had regular gymnastics for a period of fifty minutes four times a week. Those who saw the little exhibit they gave on the final day marvelled at the progress they had made.

The group had many social times together. One clear Monday they hiked to a near by mountain and cooked their dinner in the open,

one afternoon they motored to Richmond on a sight seeing expedition, and several evenings were spent in the homes of the Berea College Faculty. Some of the happiest evenings were those in the big room where as a happy family they met to play games and have a homey time together.

Those who watched the experiment were more and more convinced of the soundness of Danish theories. The greatest age of awakening proved to be between the ages of eighteen and twenty five. Those older gained a great deal from the course but they did not express themselves with the same definiteness of purpose that those younger did. The value of the close and systematic relationship with the directors, the influence of the carefully maintained home atmosphere and the fellowship at meals cannot be too highly overrated. It was this companionship as a big, happy family that stimulated the expression of their ideals and purposes and brought about that feeling of equality and freedom which were the keynote of the success of the experiment. Lectures were freely discussed, and often the greatest advantage came through the opportunity of talking over with the leaders the new ideas gained.

Of all the things they did they loved best to sing. Each lecture started with a song and always once, if not two or three times a day, one of the musical directors led in chorus singing. Great favorites were "Swing Low Sweet Chariot," "Flow Gently Sweet Afton," "Annie Laurie" and "America the Beautiful." The power of song as a force for harmony and unity was felt the last night of the farewell banquet when all held hands and sang "Auld Lang Syne". One could understand the depth of feeling expressed when one young man said, "I wouldn't take anything for my song book".

The response to personality or "the living word" as the Danes express it, was most gratifying as those in charge watched even the most timid expand in the atmosphere in a degree far beyond the fondest expectations. For so short an experiment broadened horizons, deepened purposes, tolerance, co-operation and the happiest of group spirit were developed. As one young man said in speaking of what the course had meant to him individually, "When a mountain boy once sees a bigger life he

climbs." The course did mean a glimpse into a bigger life to that group, and Berea hopes to continue giving that glimpse to others by repeating the course this coming winter.

## PROGRESS OF THE FOLK SCHOOL MOVEMENT

*Mrs. John C. Campbell.*

Miss Dingman and Miss Butler have given you an account of two experiments in adult education undertaken since last year. As you see, they cannot properly be called folk schools. They have used certain folk school methods and are steps in that direction, but they lack some of the important distinguishing characteristics of the true folk school—at least as one sees it in Denmark: the living together as a family distinct from institutional life of any other kind, the close democratic relations between the teaching force and the pupils, the strong rural slant of the teaching. "We teach and we believe that life in the country may be a full life—second to none."

The folk high school in the mountains, as we conceive it ideally, should be a free and democratic institution, working closely with all agencies for progress, but independent and to itself. It should create its own atmosphere and live its own life—a life which should seek to strengthen and extend the roots of national and community life and to dignify and enrich our rural civilization.

Much interest was expressed in the folk school last year and a seeming desire on the part of several to begin such work. Since the last Conference Miss Butler and I have visited many stations and talked with many people. Most of them have granted the need, even the desirability of such schools, but nearly all have hesitated to take the actual step. They have advanced various obstacles and difficulties. "Where will you get any pupils? Young people of eighteen and twenty in the Mountains are married. Who will go to school that offers no credits toward higher training, no certificates, no practical training toward a vocation? You will never be able to keep the more intelligent young people from leaving to seek a larger op-



portunity in the city. Where will you get your teachers?"

All these, and similar doubts and queries, have been so many and persistent, so impossible to answer except by actual trial, that Miss Butler, Miss Canterbury and I have at last resolved to stop talking (so far as we could) cease advising, and try out ourselves a definite experiment—the adaptation of the Danish Folk School to mountain conditions. We would try to establish an American Folk School, primarily for the mountains but having in it, too, a meaning for rural life elsewhere in America. We could not expect to show results soon. Denmark is small, her schools are many, and only now, after 60 to 70 years, are we recognizing the contribution they have made to her life.

Such a school, however, if successful would answer certain objections. Those interested could visit it and see for themselves.

Several of the Boards have felt that this was their experiment as well as ours and have offered to help. Our first and present work is to find a site which will offer the best possibilities of success, for naturally we are anxious to succeed. We realize that there will be plenty of obstacles under the best conditions.

A number have asked what we considered were the best conditions? What are we demanding in the way of a location? Roughly then—first we are looking for a natural centre, for example where creeks come together, where we can draw upon a fairly numerous population. A school which keeps pupils but one, or possibly two years at the most, would soon exhaust a limited local population. Eventually, as a boarding school, it should draw from a considerable area, but its early success would de-

pend on the people living within a limited area.

Second—we prefer—for an experiment, not to settle in a pocket or locality where intermarriage and other factors have led to a weakened, even degenerate group. There are some such "pockets" in the Mountains.

Third—as we are primarily interested in rural life, we wish a section with agricultural possibilities. We realize the crying need for adult education in those areas which are experiencing rapid industrial development and we believe the folk school type of education might be adapted to meet such need. We, however, are seeking a type of education which will help strengthen rural life.

Fourth—we feel that there should be some desire expressed on the part of the community

for our presence, even if it be only on the part of a comparatively few. We do not wish to set an institution down on a community without the people feeling that it is, in a sense, theirs. Real interest can only be estimated by some kind of concrete expression. We believe the community should offer practical cooperation in some form. Money is usually more or less scarce, but any community might furnish something in

the way of land, labor and lumber. Even if other conditions were favorable we should be unwilling to go where some such aid was not offered by the people. It would make for the success of the school.

We do not expect to come to any decision for some months, probably. If any of you have any suggestions to make in the way of a situation which might meet our needs, we would greatly appreciate hearing from you.



The ox team is being slowly replaced by rapid transit vehicles as hard surfaced roads are built

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## A MESSAGE FROM THE NATIONAL COMMITTEE FOR THE PREVENTION OF BLINDNESS

BY ELEANOR P. BROWN  
*Secretaary Junior Committée*

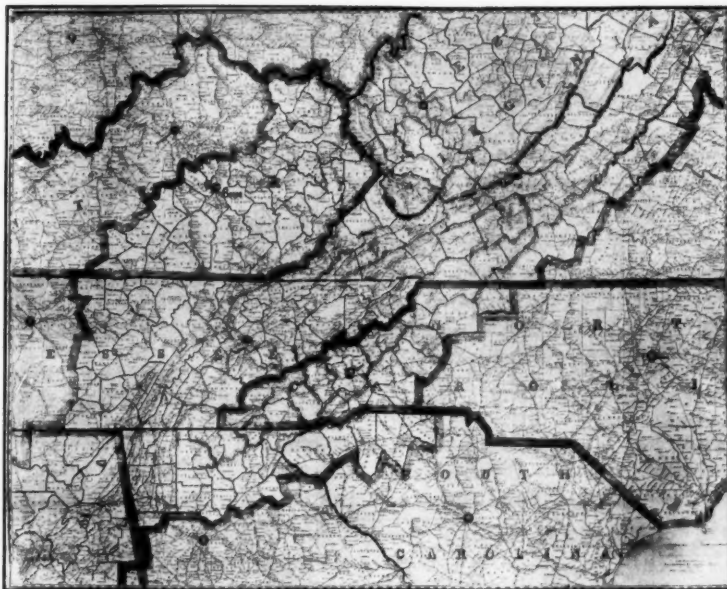
When we open our eyes on a glorious morning and see the beauty of the southern hills, we realize more poignantly than ever the tragedy of those who, because of blindness, are unable to enjoy the color and wonderful scenery about them. There are in the United States over 100,000 blind persons, and of these at least one-half are needlessly handicapped!

Since 1915 the National Committee for the Prevention of Blindness has carried on an educational campaign for the elimination of unnecessary blindness. Naturally, it has not worked alone in this field; many state and local organizations have engaged actively in sight conservation work—prominent among them the Kentucky Society for the Prevention of Blindness, whose secretary, Miss Linda Neville, is doubtless familiar to many of you. Miss Neville's untiring efforts to extend a knowledge of conditions and bring treatment to eye sufferers have furnished inspiration to us all.

Ophthalmia neonatorum, or babies' sore eyes, has been foremost among preventable causes of blindness. In 1908 figures collected from schools for the blind showed 26.6 of pupils registered as blind from that cause—a percentage which this last year had fallen to 12.7. The figures given cannot be considered accurate, since standards of eye examination and methods of reporting vary in the institutions, but undoubtedly there is the same general incidence of error throughout the years, hence they indi-

cate a decided decrease—due to a growing knowledge of proper care of babies' eyes, to more careful training and registration of midwives, to improved legislation and facilities for treatment, and above all to education of mothers and the public in general.

A recent study made by the National Committee shows that 15 per cent of the blind in the United States are blind as a result of industrial accidents; carefulness, proper safeguards and



MAP OF THE MOUNTAINS

The Southern Mountain Field is 300 by 700 miles in size, running diagonally from Birmingham, Alabama, to Harpers Ferry, Virginia.

a close cooperation between employer and employee in protecting eyesight can eliminate a large proportion of this waste. To an equal extent household and recreational accidents can be prevented by the use of reasonable precautions.

If eyes are to be saved, the spread of trachoma and other communicable diseases must be checked. Mountain workers of the South have been made keenly aware of this menace through definite experience and are most active in doing all in their power to stop its spread. I have been interested while in Knoxville to visit the United States Public Health Service Trachoma Hospital and see patients from outlying districts, sometimes very remote, receiv-

ing treatment for conditions that if allowed to continue, would have caused untold suffering and perhaps total loss of sight. Abolishment of the common towel and teaching of proper hygiene share in the movement to prevent injury to the eyes from this cause.

Conserving sight means not only the saving of persons from a life of blindness, but also from a life handicapped by seriously defective vision. A child growing up with weak, inadequate eyesight may be in that state simply for lack of proper attention during and after some childhood disease; cases of serious eyestrain may result from continued use of the eyes under improper lighting conditions; diseases and defects that might have been checked and perhaps cured by early treatment are frequently allowed to progress for want of good medical care.

A West Virginia paper brings to our attention an interesting instance: A twelve year old child, living in a rural section and blind from congenital cataract, came to the attention of the State Board of Children's Guardians. Through the combined efforts of the Board, a local woman's club and the county agency, influence was brought to bear to get the parents' unwilling consent to an operation, and arrangements were made for hospital care in a neighboring city. That this boy sees today is a bountiful reward for any expenditure of time and trouble.

Constant education and endeavor to arouse a general feeling of responsibility for good health conditions are the needed weapons in fighting eye difficulties and the participation of everybody is urged.

I feel it a great privilege to attend this Conference and to meet many of the Southern mountain workers who are facing problems in this section of the country. The National Committee for the Prevention of Blindness is at your service—ready to be called on in need as its resources permit. May we in turn ask for your cooperation in the prevention of blindness and conservation of vision?

County Achievement Program, Mr. Marshall E. Vaughn.—(Report of County Achievement Contest appeared in the April number of Mountain Life and Work.)

Public Library Extension, Miss Mary U. Rothrock.

The libraries are trying to help with the adult education problem. The States giving assistance are as follows:

N. Carolina, Raleigh—Library Commission.  
Georgia, Atlanta—Library Commission.  
Kentucky, Lexington—University of Kentucky.

Virginia, Richmond—State Library Extension.

W. Virginia, No state agencies, write to city libraries for information and advice.

S. Carolina, No state agencies, write to city libraries for information and advice.

Tennessee no working machinery, write Div. of County Libraries, Nashville.

Alabama, No working machinery, write Div. of County Libraries, Montgomery.

## AFTERNOON SESSION

Thursday, March 19, 1925

Mr. Fred L. Brownlee, Presiding.

## THE JUNIOR RED CROSS

Miss Nell Whaley, Cullowhee, N. C.

The Junior Red Cross has a three fold service, personal, community and world.

Working with the State of North Carolina, the Red Cross organization selected ten mountain counties in the western part of the State. In four of these counties Junior Red Cross work organized through the schools. The work which appeals especially to children is that of helping unfortunates, supplying milk for undernourished children, buying braces for the crippled, making scrap-books and bags for the soldiers and sending baby-clothes for the welfare workers to distribute. Sometimes the organization buys library books and pictures for the school. Arrangements are made by the students for motion pictures and free talks on tree protection. International friendships are created through correspondence with Junior Red Cross organizations in foreign lands.

The Junior Red Cross is of great value because it fits into the regular school work. It trains officers; it can be used in connection with every subject; the calendar, and magazine can serve for supplementary reading; it connects children with other countries.



## RECREATION

*Miss Mary Dupuy, Smith, Ky.*

In our plans and programs of work, we are all most conscious that recreation must have a place; we are alive to the need of it, the craving for it, the results from it. Yet to fill the need, to satisfy the craving, to have a plan that is sufficiently continuous and progressive to bring results, is no easy matter. Except where there is a trained recreation worker for that alone, it has to be incidental to our efforts to promote education, health or a better economic life. It is, apparently, a simple matter to say, "Let's have a party," but to have a party that is full of zest and fun and good spirit takes thought and time and strength,—nor do spasmodic parties at intervals provide a recreation program.

May we tell you very directly and simply our experience in community play—experiences both happy and unhappy—at the Community Centre at Smith, Harlan County, Kentucky, and its extension centres located in more isolated neighborhoods? Those of us who represent the staff are witnesses to the fact that there have been unhappy ones—evenings when we came home from a social so crestfallen and disappointed that it took the combined comfortings of the staff to restore the leader to a normal state. Anyone who leads games knows the thrill that comes when for the time there lives between you and your crowd a subtle response and understanding. So you, too, in turn would know the flat feeling of utter defeat when nothing can cajole or scold a crowd into play. These failures have proved hard but honest teachers. We have come from them with more gray hairs, but with perhaps more "gray matter" underneath, and a recreation evening that is loved and looked forward to by our boys and girls, and, better still, sanctioned by our older people. Not that we do not, oft and anon, still have failures and are not constantly making mistakes, but we are learning our problems and from them are beginning to construct recreation that can be a worthy part of our program of community service.

One of our first problems to be realized, and yours too, I presume, was that of control. We learned that there could be no play and no good times unless there was order—no wholesome spirit of play unless we were fairly secure in the knowledge that guns and whiskey were not playing a part on the program—no organiza-

tion into a play group while there was an uneasy "mobby" spirit, or a few restless souls lurked the crowd in and out.

Our most fundamental and successful means of control has been to secure the presence of a few of our older people, who understood and enjoyed and yet were respected and obeyed. We are so fortunate as to have such in our community. Another solution of this problem has been the choice of place and hours for recreation, for in some of our centers and at the school houses, which are our centers for neighborhood gatherings, it has only been very recently that there could be any assemblage after dark. One center has had rather a happy experience all winter through having the social hours at the various homes about the settlement. Where the school building is used it is helpful to have it heated and lighted early, and something provided for the early comers, who sometimes slip in as early as five o'clock on a winter's evening—illustrated magazines, say, or fireside games. The presence of a leader, too, among the group before and after games, gives many a cue as to the temper of the crowd, and light on side-play, that is often helpful and significant.

Needless to say, the control of a play group is often in the hands of the leader. We are so often painfully aware of having bungled an evening—of proposing the wrong game at the wrong time to the wrong crowd; of games too slow, too long, too complicated; of poor direction, poor planning, poor "crowd psychology." Anyone with a reasonable amount of leadership and a strong play spirit can acquire some skill in handling a group and directing play movements, if he sets his mind toward study of the very splendid and very available books and bulletins on recreation and by profiting from his own and other's experiences. Lastly, as a solution of control, comes the sentiment which can be developed as the evenings increase in interest and value, and which will of itself bring strong pressure against disorder both in and around the building.

The second elemental problem which we have had to face is the reaction that swept through the mountains in the wake of the old "break-downs" or carousals, so sung in song and story, so full of romance, yet so often fraught with tragedy. This reaction left no place for group recreation of any sort, and in

many places has continued to bar folk-games, folk-singing and folk-dancing. We cannot snap our finegers at these prejudices, but must rather pay deference to them for they have their roots in a social background that antedates our presence in the hills. One has however, to steer between courtesy and respect for this attitude and the letting a fanatical few keep us from answering the hungry cry of the young people, "When are we aiming to have a social?" "We ain't had nothing to go to for a long time"; we can hear this and more whenever we listen. For this reason, it is all the more important to start our recreation hours well,—at a time and place and in a manner which will prove that good times and bad behavior do not necessarily go together, which will assure fathers and mothers that their boys and girls can meet wholesomely and happily in play, and help the community to see that the hours thus spent are a meeting place for the spirit of the old and the new.

The prejudice against gathering for play is perhaps only fully overcome when confidence and trust are established. It is difficult, and dangerous to future work, for a newcomer to plunge into games and "play" that are held taboo by the neighborhood. One of the strongest objectors said to one of our teachers as she left this spring, "If you will come back you can have socials, and everybody in this settlement will be there." "That" said she, "is the greatest evidence of trust I have had this session."

Sometimes we make the mistake of using the wrong name for our social hours. It makes a difference whether your neighborhood prefers a "social" to a "party", or a "play" to a "social". An old lady said not long ago, "I've decided that there ain't no harm in these here plays you all have, but I don't approve of games",—by which she meant checkers, dominoes and the like. It is a small thing, perhaps, but it may mean the change of sentiment you desire, and a game by any other name would be as sweet.

Our recreation, then, was worked out from this background. At Smith, a weekly community singing was the starting point, which is always a safe and sure one. This was continued for a year or two, with a social once a month. Two years ago, we began to tell stories which for a while were quite popular, and then a game or two was introduced each time. The demand

for them increased and the crowd increased until, before we realized it, "Friday night" games were on the calendar as a neighborhood institution,—something to be thought about, told about.

There is a distinctly Friday afternoon atmosphere as the older children hurry home from school, the boys from work, to have chores and supper early and to trudge back, through mud and weather, one, two, and three miles, "spruced up" for games. The crowd has grown so that we have had to eliminate younger children, and for a while this winter it looked as if we would have to establish a "three-mile-limit." A group of boys from a mining camp have walked six miles after work, and back again, for several weeks, and community workers from the outlying centers frequently come some eight to ten miles with boys and girls who are learning and wanting to carry back to their neighborhoods the games we love, and which as yet they have not been free to use.

Our evening's program begins at six in summer, six-thirty in winter. We use our county school building, and the adjustment of seats and of the room in general to that purpose is accepted by both the teachers and young people as a part of "Friday night." A committee of young people is appointed by the Christian Endeavor to rearrange and clean the room before Sunday morning services. With the building of our new church, we hope to have a space not handicapped by schoolroom equipment.

We are so fortunate as to have two musicians on our staff this year who have revived interest in community singing and have materially increased our weekly repertoire of song with which we begin our evenings. We have tried this year to introduce some educational feature each evening, current events, a group of stories or poems, commemorations of interesting dates, or special music—something to be enjoyed, to be remembered and to grow into the growing lives. We try, however, to avoid *entertaining* the crowd; the evening is rather one of active participation by the crowd.

The third and longest part of our program consists of games. Being limited by space, by sentiment, by the fact that our group is rather a miscellaneous one in which it is not wise to use games involving too strongly the boy and girl element, the use of paper and pencil, or



contests demanding any considerable amount of book background, the selection and planning of games has been difficult. For these we have culled and adapted for our needs from the material which we have collected. It would be helpful to exchange with other centers games which have been found successful and popular with similar groups, and their sources. Relays have been easy to introduce and handle, if not used too much; circle games, such as "Whip tag," "Jump the Shot," "Three Deep," and games with "sides," among which the most popular are "Handkerchief Snatch," "Stoop Tag," "Black and White".

A supply of such games to meet all of the aforesaid requirements, is eventually exhausted and when, therefore, for the last year we have been able to use "singing" or "folk" games, it has been both a delight to the young people and a relief to the leaders. These seem the happiest solution of handling our group, most especially with the advent of a pianist to relieve our strained vocal cords. Of course we use the old favorites,—*"Jolly is the Miller," "Rig-a-Jig-Jig," "Skip to Ma Lou," "Farmer in the Dell";* and to them have added games old, yet new: *"Nuts in May," "Today's the First of May," "A-Hunting We Will Go," "Dan Tucker," "Jump, Jim Crow," "Weave the Wadmill,"* and others. But most of all we love the debonair *"Captain Jinks of the Horse Marines,"* which is a name to conjure with in our crowd. It is, as one of the boys said, "our master game." These are not taught as finished folk games, beautifully done. They are played as freely and unconsciously as *"Blind Man's Buff,"*—tho' we have recently given a simple "exhibition" of two or three for the older people to see. In another season perhaps we can do lovelier and more finished things, but now they are merely happy, rollicking games.

We play happily, busily, democratically, from an hour to an hour and a half. With the exception of a "chronic" few, we all play. The group around the stove has grown smaller, there is less dropping out, less coaxing to get in. Many of our girls and boys can lead games most successfully and frequently plan and give directions for them. We like to have a quiet close and end with a "goodnight" circle, or some little "ceremonial," singing a community or farewell song, and frequently *"Auld Lang Syne"* with the Scotch hand-clasp. The seats

are shoved back into position, lamps put out, and the crowd is off; their lights disappear across the fields, down the road, over the ridges, and "Friday night" is over. A day's work in itself, we sometimes think, as we watch them from the steps, yet how one's heart warms as we think both backward and forward and feel results.

We realize that there has been a change from self-consciousness to self-confidence,—the giving up of individual preferences to become a part in a co-operating whole, an increase in thoughtfulness and courtesy and pride, and most of all the "crowd spirit" that has developed. The same young people come to Sunday School and Christian Endeavor, go on hikes and outings. The "crowd" does things together. It is the spirit of fellowship and unity among those who play together which will make the basis for co-operative community citizenship.

In summer we like to vary the Friday evening program with outdoor play, picnics and neighborhood excursions. On "high days and holidays" there are special parties, usually at the Community Center where we use parlor and table games. Our dramatics have been largely confined to impromptu stunts and pantomimes, and simple pageants at Christmas and the Fourth of July, until this winter when an operetta was given.

Were you to drop into our games some evening, you would find them very simple and doubtless very like your own. But your presence for many evenings may enable you to see these two hours hold in the hearts of us all, and to feel with us that perhaps after all, "Not a pebble falls into the pool, but the stars tremble."

## PHYSICAL EDUCATION

(Report of speech made at Knoxville Mountain Workers Conference, 1925.)

A physical education has a very indefinite meaning to many people. A very brief definition may well serve as a starting point for this discussion. Dr. S. Karstram says that Physical Education is growth through motor activities. Thus the physical educators have the same general aim as other educators as they are striving toward the physical, mental and moral growth of the child. The medium, however, is play which varies according to the age and particular interest of the boys and girls.

The children who love London Bridge, Drop the Handkerchief, Squirrel and Nut, Bird Catcher, and Cat and Rat in the first three grades of school outgrow these simple tag games for hide and seek games and organized games in the next four years. Then Tap on the Back, Run Sheep Run, Dodge Ball, Bat Ball, Kick Ball are in their turn discarded for highly organized team games such as baseball and basketball or for individual games of skill such as swimming, hunting, fishing and tennis. In addition to these games and sports many schools and communities offer some type of gymnastics which are valuable in as much as a well planned program furnishes all round physical exercise for a great number in a small place and has definite corrective value from a posture view point.

The vital importance of Physical Education in every school is just beginning to be recognized. Young teachers who come back to the normal schools are clamoring for games to give their children an outlet for their surplus energy. More thoughtful teachers of experience are realizing that the result of games, gymnastics, folk-dancing and sports is not only stronger, healthier and better poised students but also more cooperative, more courteous and happier citizens with higher ideals. There is no doubt that physical education has a place in the school—and that place begins with the first grade and lasts throughout the entire school life of the girl and boy. James says, "If a boy grow up alone at the age of games and sports and learns neither to play ball nor row nor shoot probably he will be sedentary to the end of his days; and though the best of opportunities be afforded him for learning these things later it is a hundred to one that he will pass them by and shrink back from the effort of taking those necessary first steps, the prospect of which at an earlier age would have filled him with an eager delight—In all pedagogy the greatest thing is to strike the iron while hot and seize the wave of the pupil's interest in each successive subject before its ebb has come, so that knowledge may be got and a habit of skill acquired, a headway of interest, in short, secured on which afterwards the individual may float."

To you teachers of the girls and boys of the mountains, I make a special appeal that you utilize the great force *play* which is implanted in the heart of every normal child. Seize the

opportunity to use this innate interest so that we may come nearer that ideal toward which we all are working.

The *Appalachian Trade Journal* published at Knoxville, Tennessee, has the following to say about the Southern Mountains as a tourist section:

"The Appalachian South can be made the greatest all-the-year touring section of America, because, thru it is said to be moving one-half to two-thirds of all the great and rapidly increasing host of tourists going to and from Florida, whose "season" has extended from September 1st to April 1st. Furthermore, if the eastern and western boundary lines of Ohio are extended southwardly, they will be found to include the heart of the Appalachian Region, and almost exactly under it, will be found practically the whole of Florida. Thus there is the possibility of having the entire Florida travel funnel through the Appalachian Region.

"It is easily possible to leave the Ohio river in an automobile at six o'clock in the morning and arrive on the Kentucky-Tennessee-Virginia line, in the heart of the Appalachians, for six o'clock dinner the same day. The Appalachian Region is destined to become the greatest all-the-year touring section of America."

It might be added with equal force that it can be made the best all-the-year living section of America.

Hard surfaced roads and adequate schools are the primary factors in making the mountains a good place in which to live. The fundamentals of religion, patriotism, loyalty and trust are important elements in mountain life now but training and skill in the use of the arts and sciences of civilization are lacking. With roads and schools will come the releasing of the potentialities that are as great in the mountains as anywhere in America. If millions are living in the mountains and will continue to live there it is just as much a duty for the rest of America to make a living for them as attractive as it is trying to make touring attractive for the pleasure seekers of other parts.

## A Human Dynamo—Jim Feltner

By Marshall E. Vaughn

Self effacement and that kind of sympathy which is the foundation of true greatness sooner or later force the attention of a contemporary generation. It is more difficult for a real leader to hide from the eyes of the world, at the present time, than ever before. There are so many "pen-pushers," looking for "leads," "scoops," "human interest stuff," and honest-to-goodness fiction material that it is difficult for any one with a bit of the sensational about him to escape from a leading or minor role in one of our many magazines.

But the hero of this story does not lend himself very quickly to the popular magazine writers because of his retiring nature and unwillingness to seek notoriety and publicity. Nevertheless, Jas. M. Feltner, of London, Kentucky, is one of the valiant peace time warriors of the Appalachian Region and possibly the greatest single factor contributing to the welfare of the Kentucky mountains.

Mr. Feltner, a native of Leslie County, one of the most remote and backward counties of the Kentucky mountains, was born November 16, 1877, and has given his entire life to educational and economic development of the mountains. He moved to Laurel county in 1890 where he has lived for 35 years. His early education was secured in isolated country schools, and naturally his early training was of

a fragmentary kind. Mr. Feltner next attended Sue Bennett School, a Mission Institution in London, and later on took a few special courses at the University of Kentucky.

Sandwiched between his terms of High School and College work were a number of terms of public school teaching in the rural districts of Laurel county. In due time he was elected County Superintendent of Schools, in which capacity he labored for four years. Since 1918 he has been Eastern Kentucky Field Agent for Junior Clubs in the Extension Service of the State Agricultural College. Mr. Feltner's experience as a country school teacher for eighteen years gave him a knowledge of school affairs that thoroughly qualified him for County Superintendent. Being a man of understanding among plain country people and possessing a knowledge of the conditions of his county, he became probably the best County Superintendent of Eastern Kentucky, and one of the best in the entire State. He had many

opportunities to get into larger fields of service but refused all offers until he had finished his term as Superintendent and completed many of the projects he had undertaken. One of the most tempting propositions that came to him was that of assistant State Agricultural Agent. He refused it but began a thorough study of the work for future use. At the ex-



JAMES M. FELTNER

Director for Junior Clubs, of Eastern Kentucky



piration of his term of office as County Superintendent in 1917, Mr. Feltner accepted the appointment of Field Agent for the Junior Clubs of Eastern Kentucky

For eight years Jim Feltner has ridden over the hills of Eastern Kentucky, ministering to the thousands of boys and girls whom he is training in the oldest of professions, that of agriculture. Nothing short of an iron will could keep a man going on with an unswerving purpose, and undaunted courage, amid the difficult surroundings of mountain country life. Farming in the mountains is difficult under the most favorable circumstances. Tilling the soil on "up-right farms" in competition with industrial labor is next to impossible. When asked why he was giving his life to agriculture in the mountains when it seemed so hopeless, Mr. Feltner replied, "Sixty-five per cent of the people in the mountains are now getting their living from the soil and will continue thus to get it for generations to come. If I am to serve best I must serve the greatest majority who are working under the greatest handicaps. I must serve that group of our people with the greatest latent possibilities and who are most responsive to external influences."

His work as Junior Agricultural Leader is the practical example of his argument. It is true that of the four and one-half million people in the mountains, sixty-five per cent are getting their living from the soil. It is likewise true that for generations to come the majority of the people in the mountains will continue to get their living from the soil. Jim Feltner is a practical farmer as well as an idealist. He lives upon and operates his own farm. He has the model country home of his community. No one can point to the idealism of Mr. Feltner with scorn because he can cite them to a practical illustration of home life in the country. One of his chief purposes in going from county to county conducting Club Camps and Junior Conferences is to instil in the minds of growing youths the spiritual values that naturally belong to life in the open country. His contention is that the spirit of the thing must be caught before the thing itself takes material form in the minds and hearts of people. The young people of the present generation must

be taught anew the virtues and advantages of country life. The promoter of country life must acknowledge the shortcomings and the handicaps of the country. He must not put before young people false impressions about the hardships of country life but he must show that the spiritual and physical independence of people is more easily maintained in the country in the regular pursuits of agriculture than in most cities of the nation. With this message in his heart and a forceful power of presentation, Jim Feltner rides his thousands of miles over the hills, a veritable university on horseback teaching boys and girls of the mountains the things that the boys and girls of the whole nation should be hearing.

It has been said by a number of County Agents that if Jim Feltner failed to get an appropriation for County Agency Work from a stubborn Fiscal Court Saint Peter himself could not get it. He is a diplomat of the first order. He speaks plainly, but with a volume of sincerity and honesty that is irresistible. When this man has ridden two-hundred miles on horseback across mountains, threading narrow streams to plead for a little appropriation to meet the demands of the Federal Department of Agriculture, the "tightest" magistrate of the court will loosen up and give him a respectful hearing, and rarely does he leave the room without the necessary appropriation to continue the work in the county. Mr. Feltner is a pioneer in club work in Eastern Kentucky since he is the first man to have made it a permanent position. Though he has thousands of boys and girls under his direction he never loses sight of the individual. Mr. Feltner makes it a point to visit all the school boys of his county. He discovers many facts upon these visitations that give him a practical basis for his general work. If he is to instruct club agents in the many counties of the district he must be thoroughly acquainted with the problems himself. On one of his visits to the Laurel County schools, he heard of a boy whose father refused to permit him to join the Junior Club. He went to see the father. The orthodox mountain farmer was obstinate and inclined to be a little discourteous to patient Jim. But that only stimulated his imagination and tested his versatility.



He did not enter into an immediate argument with the man but proceeded to talk about some phase of the club work with which he was having experience at that time. The discussion became rather interesting and, purposely, Mr. Feltner let it run on into the dinner hour. With true Kentucky mountain hospitality, Mr. Ginkle, (we will call the mountaineer for convenience) invited Jim to dinner. He accepted. During the dinner hour Mr. Ginkle lost all of his hardness and gradually warmed up to the point of asking some questions about the club work and what his boy might do in case of his joining the club. The boy did join the club and is today revolutionizing the agricultural methods of his Dad.

In checking up Mr. Feltner's record from 1917 to 1925, T. L. Britton of Hyden, Ky., found that he has actually spent 1731 days in the field. He has held meetings with the total attendance of 166,746. He has traveled more than eighty thousand miles, and nearly twenty thousand miles of this distance was on horseback. He has probably walked one thousand miles to meet necessary appointments. More than two-thirds the distance around the globe on horseback over the hazardous roads of the mountains is no small feat in itself. Mr. Feltner's principal work consists of organizing community programs for the betterment of farm practices and home life. This includes poultry, sheep, pigs, calves, corn, potatoes, canning, cooking, sewing and other projects that are suitable for permanent development in a given locality. He gives the youth scientific methods of doing the work, and backs it up with a beautiful spiritual philosophy that puts a soul into the enterprise. For some time Mr. Feltner has followed the practice of sending a Monthly Letter to the leaders of the eight thousand club members in his district. This letter is read to the members. It carries the news and important happenings among the members in distant counties and helps to bind them together in a spirit of fraternalism. Jim Feltner is known and revered by more boys and girls in Eastern Kentucky than any other man and the consciousness of his power, his influence and his opportunity keeps him in the field in the face of alluring proposals from other professions.

Every time he speaks and every time he writes he endeavors to give his message a point with a story or an allegory. I wish to close this article with the story he gave in one of his Monthly Letters. It is not a picked letter from which the story is chosen, but one that happens to be on my desk at this writing. Here is the story.

"I will not give away my perfume," said the rose bud holding its pink petals tightly wrapped in their little green case. The other roses bloomed in splendor and those who enjoyed the fragrance exclaimed at their beauty and sweetness; but the selfish bud shriveled and withered away, unnoticed.

"No, no," said the little bird. 'I do not want to sing.' But when his brothers flew aloft on joyous wings, pouring a flood of melody-making weary hearers forget sorrow and bless the singers, the little bird was lonesome and ashamed.

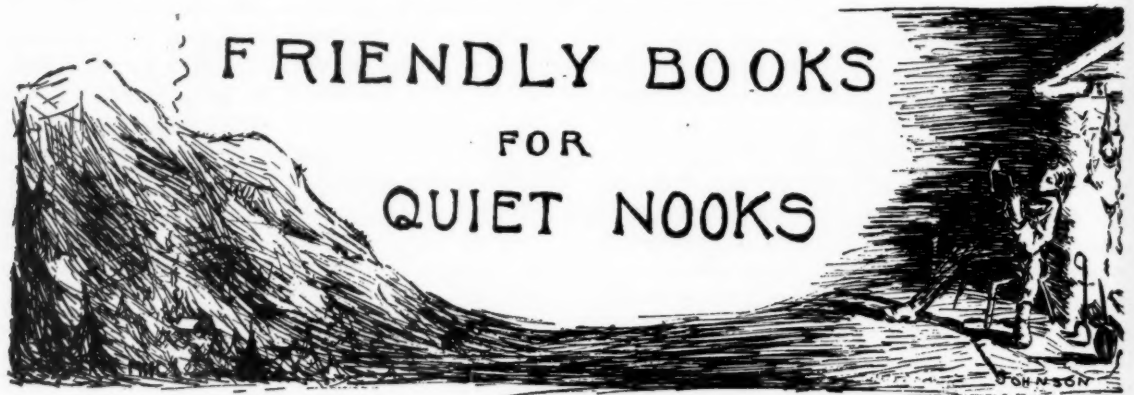
"A boy who loves a fresh wide-awake rose, a bouyant singing bird and a leaping refreshing brooklet thought on these things and said; 'If I would have and would be I must share all my goods with others; if to give is to live; to deny is to die.'"

#### ARE YOU TRYING TO CLIMB?

Are you trying to climb where the chosen are,  
Where the feet of men are few?  
Do you long for "a job that is worth one's  
while"?  
Well here's a thought for you.  
The pots of gold at the rainbow's end  
Are sought by the teeming mob,  
But the fairies who guard them choose as friend  
The man that loves his job.

It isn't the kick, it's not the pull,  
That brings the strong man out;  
But it's long time work, and it's all time will,  
And the cheerful heart and shout.  
Have you faith in yourself? Do you want to  
win?  
Is your heart for success athrob?  
There's just one thing that can bring you in  
With the winners—love your job.

—The Case Eagle



*By Florence Holmes Ridgway  
Berea College Library*

In the *Journal of Geography* for February appeared the first of a very informing series of articles on the Kentucky mountains. The author, Dr. D. H. Davis, is an associate professor of geography in the University of Minnesota. He has made a careful first-hand study of mountain conditions in Kentucky. Some of the publications of the Kentucky Geological Survey were written by him; one of great value to the student of mountain life is "Geography of the Mountains of Kentucky."

The article mentioned above appears under the caption "The changing role of the Kentucky mountains and the passing of the Kentucky mountaineer." It will prove a very disillusioning article to that portion of the world which has been thinking of our mountain folk as fossilized in peculiar ways of living.

Interpreting the differences in the character of our colonial settlements and in the development of their populations to the physical build of the North American Continent the author proceeds to show these same geographical conditions are now leading to a great change in the life of the mountains.

"For nearly one hundred years the mountaineers have been immured in their mountains, shut in on the east by the Pine and Cumberland mountain barrier and separated from the Blue Grass on the west by the frowning escarpment of the basal coal measure conglomerate. Amid their mountain surroundings, the mountain people have multiplied in numbers, meanwhile

wringing a bare existence from the narrow bottoms and unfriendly slopes. Cut off from the outside world, change penetrated slowly or not at all, so that this group of people perpetuated the customs and expressions of a bygone day."

"The interesting characteristics of the population, with their eighteenth century customs and peculiarities of speech, have long intrigued the imagination of the outside world to such an extent that it has been difficult to dissociate the mountaineers from the mountains. It has come to be accepted almost as a truism by many people that this is a country of little opportunity because of its past performances, whereas the reality is far different. Few areas are more highly endowed by nature than the Kentucky Mountains. To the individual who must have level farm land with black prairie soils, who cannot appreciate any area which will not grow bumper crops of corn, the mountains promise little, but tho in an argicultural way the area holds forth but slight promise, the great mineral wealth and its possibilities as a reservoir upon which the prairies may draw for lumber, make up for the agricultural deficiencies."

"The development of the coal resource has resulted in the super-imposition of twentieth century industrialism upon a community of self sufficing households. This has been accompanied by profound changes, the amount and character of the change being determined by the extent to which the coal resource has been developed and the type of coal mining operation. Where development has been extensive, the land has in many cases passed completely

out of agricultural use. In almost all parts of the mountains, the influence of the mines has penetrated; only in the remoter coves at the headwaters of the Kentucky, are conditions essentially static."

"This area has not as yet been despoiled, except in small part; it still possesses resources of great value. Old in point of time of settlement, the area is young in the stage of development. The problems which confront it are those which face every young and rapidly developing area, the problem of conserving the assets with which the region is endowed, which implies a wise utilization of the resources."

"The old order passes and with the passing goes one of the most picturesque figures in the field of American fiction, the Kentucky Mountaineer. Adjustment to new conditions must be made, and with this adjustment, all the romance attached by fiction to the person of the Kentucky Mountaineer disappears and he becomes only another member of the modern industrial world."

"*Folk Songs of the South*" is a very valuable compilation of ballads both indigenous and transplanted. The West Virginia Folk-Lore Society has collected almost entirely within the borders of its own state nearly 200 titles of folk-songs with their variants. The volume has been carefully edited by John Harrington Cox, President of the Society. The historical notes accompanying each ballad and its variants together with the bibliographies make the volume a most useful one to every folk-lore student.

Aside from the value of the collection the book is a fine demonstration of the cooperative effort; particularly interesting is the part taken by the schools in the collecting. For example, the English teacher in a Normal school by talks on West Virginia folk-lore awakened the interest of the girls. They not only searched through their own community but wrote to parents and friends thereby securing a large number of valuable songs. Then they gave an original entertainment based on folk-lore to which the school and community were invited and at which the President of the State Society gave an address."

The "*Bible Story Reader*" is a book which all teachers interested in adult education will

find very useful. First published as a bulletin and used in the schools for adults in North Carolina and South Carolina, it met with such success that, it now appears in very attractive book form. The simple vocabulary, the word groups, sight words, phonics and memory text afford excellent drill material; and the stories selected have their historic and dramatic values as well as moral. The book is finely illustrated with Tissot reproductions. Children also will enjoy the book."

A problem which has long existed in the mountain regions is that of child marriages. That this same problem is nation wide is shown by a recent publication of the Russell Sage Foundation. Child marriages are permitted by lax legislation in many states of our Union and the evil is on the increase. These investigations show that 667,000 persons in our country were married under 16 years of age and that such marriages occur more frequently in rural regions, especially where educational and recreational advantages are lacking and when home conditions are unhappy. This book should be a familiar acquaintance with every one interested in the betterment of our rural life and who wishes to align himself with the forces that are working toward not only adequate legislation and enforcement of law on this vital matter, but the amelioration of the basic causes."

\* Journal of Geography published for the National Council of Geography Teachers by A. J. Nystron & Co., Chicago.

\* *Folk Songs of the South*, Collected by the W. V. Folk-Lore Society and edited by John Harrington Cox. Harvard University Press Cambridge, \$5.00.

\* *Bible Story Reader*, by Emily Meng Jones and others, Johnson Pub. Co., Richmond Va.

\* *Child Marriages*, Mary E. Richmond & Fred S. Hall. The Russell Sage Foundation, N. Y. \$1.50.

#### FOR NATIONAL WELFARE

The Bible must be read more, and studied more, and taken more deeply into the life of every Christian. We cannot do without it. It is the very heart of our faith. It contains the germ of the whole of our religion. It is the charter of our religious liberty in the deepest sense. He who reads and knows it can never be made a slave to traditions, or hierarchies, or creeds. It is the perpetual inspiration to the faith of the church.—President Wheeler, University of California.

## SCAFFOLD CANE

This is a revision of the first poem written by Mr. Taylor. The first one was published in the Mountain Life and Work in its first issue. After careful revision, changes and many additions Mr. Taylor submits this one as a better poem describing the life of his home community, Scaffold Cane.—Editor.

Within Kentucky's fair domain,  
There stands our smiling Scaffold Cane,  
O'er which the hunter loved to roam,  
And now our peaceful, happy home.  
Here stood the hunters' cane-thatched shed  
That gave the place her name, 'tis said.  
With rich, red soil and limestone caves,  
She stands upheaved from 'neath the waves.

With coral worn upon her breast,  
Our table-land is proudly dressed.  
With autumn's brown and red and green,  
She is to me a charming queen,  
Who wears a crown of golden corn,  
And barks with dogs and blows the horn;  
Whose queenly dress includes, to me,  
The woods and fields and crops we see.

With nature's voice at dawn of spring,  
She calls her birds and frogs to sing.  
She ope's her darling buds of May;  
With snow's white fleece gone their way,  
And soon her morning dress of green,  
Flung o'er her hills and dales is seen.  
With nature's harp in tune, she sings,  
And plays upon ten thousand strings.

While yet her music swells the breeze,  
And rings from all her countless trees,  
She calls to arms her sons of toil  
To fight with weeds and till the soil;  
And when her battles have been won  
Beneath a hot and scorching sun,  
She yields us crops, with fragrant hay,  
As summer gently glides away.

She gives us flocks and herds and bees,  
With dewy flowers and stately trees.  
She loads her lap with luscious fruits,  
And shares with us her ginseng roots.  
Her shady woods abound with squirrels  
To cheer and feast her boys and girls.  
Her hickory nuts and walnuts brown,  
With chestnuts sweet, come tumbling down.

But when with breeze she fans us cool,  
And sends her girls and boys to school;  
And when in church she sweetly sings  
Before the Lord, the King of kings;  
And when she frowns at moonshine stills,  
And sings sweet peace from all her hills—  
It's then she's making love to me,  
And I from her shall never flee.

How sweet the name of Scaffold Cane!  
Whose cheeks do blush when kissed with rain;  
Whose queenly dress, with violets blue,  
Is glossed at times with honey dew;  
Whose bosom glows with sweet bouquets,  
When warmed by heaven's golden rays;  
Whose sunny smile in loving plea,  
With charm of youth, entrances me.

While thus she stands in regal grace,  
I view her awe-inspiring face,  
And gaze into the vaulted dome  
For Him who made our own sweet home.  
As in men's work their souls appear,  
I now behold, with vision clear,  
The God who made this rare domain,  
Our own dear smiling Scaffold Cane.

Bristol Taylor

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# Educational Directory of the Mountains

*We solicit educational and other service institutions for the Directory. The purpose is to acquaint the world with the different kinds of institutions that are serving the mountains, to widen the connections of the institutions and to get funds to help support the magazine. One insertion costs \$10.00 while a contract by the year secures four insertions for \$20.00. The following notices represent the general form for this directory.*

## Crossnore School, Incorporated

CROSSNORE, N. C.

REV. C. McCOY, FRANKLIN  
Pres. of Board of Trustees  
DR. MARY MARTIN SLOOP  
Business Manager

### PURPOSE

To give a well rounded Christian education through an accredited High School, with standard vocational training, to mountain boys and girls who are not financially able to attend a more expensive school, and who must be allowed to earn a living while they learn a trade.

### A NON-DENOMINATIONAL SCHOOL

Connected with and supplementing the local public school, under the control of a Board of Trustees who comprise the Corporation.

## BEREA COLLEGE And Allied Schools

BEREA, KENTUCKY

WM. J. HUTCHINS, D.D., Pres.  
M. E. VAUGHN, Sec.  
H. E. TAYLOR, Bus. Mgr.  
T. J. OSBORNE, Treas.

Co-educational institution for young men and young women of the Southern Mountains. All grades taught from elementary school thru standard college degrees. All students earn a portion of their expenses. Cash cost reduced to the minimum to meet the needs of the greatest number of promising young people; taught by a Christian faculty, from the leading Protestant denominations; supported by endowment and public contributions.

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PINE MOUNTAIN, KENTUCKY

### Executive Committee

MISS KATHERINE PETTIE  
MISS ETHEL DE LONG ZANDE

### Treasurer

C. N. MANNING, SECURITY TRUST CO.,  
LEXINGTON, KY.

Independent Mission School in the heart of the Kentucky mountains; admits children of all ages for elementary and High School work; non-sectarian but employs only Christian teachers; the elements of real culture taught; only children of the Kentucky mountains admitted.

## Cumberland Mountain School

CROSSVILLE, TENN.

R. R. PATY, Principal  
REV. C. E. HAWKINS, REGENT

The school is under the auspices of the Tennessee Conference of the M. E. Church, South.

The school is supported by Conference appropriations, small scholarship endowments, and gifts from Missionary Societies, Epworth League, Sunday Schools, and individuals.

The school is literary and vocational, and offers standard High School work. Students are admitted to the Boarding Department who had completed the Sixth Grade. Over half of the students work their way. All students work at least two hours per day.

If further information is needed address communication to Principal.

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The traditions, the romances, the struggles, the ambitions, the occupation of the great mountain region are sufficient to keep a magazine teeming with interest to the thoughtful reader.

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## Here is the Proposition

There will be very few advertisements in this magazine as we will not seek to give publicity to all sorts of things that are upon the market. By limiting our advertising to a select group of institutions and businesses we greatly limit our income. We must make the regular subscription price of MOUNTAIN LIFE AND WORK \$1.50 a year. But to those who start reading this publication during the first-year we will send it one year for \$1.00.

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MOUNTAIN LIFE AND WORK, BEREA, KENTUCKY.

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## Mountain Life and Work

*A Magazine devoted to the Interests of the Appalachian Mts.*

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The idea of your new magazine appeals to me. Send me your first number. If I find it to be what you have said it is I will send you \$1.00 for a year's subscription.

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